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## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era: The Perspective from Al-Qur'an and Hadith**

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### **Abstract**

Deviations from human nature cause moral crises, natural crises and life crises. One of the causes is neglect of children's potential and not paying attention to their development by providing good education. One solution is to restore the education system in accordance with the guidance of the Prophet, namely education based on nature, educating faith from an early age so that it develops in the direction it should and produces noble morals and gives birth to piety. This research is qualitative research with literature study. The data collection technique emphasizes aspects of text analysis and study. The method used is the tafsir maudhu'i and tafsir tahlili methods by collecting all the verses related to fitrah, then analyzing and explaining the meanings contained in these verses. Then analyze the implications of nature in children's education. Research shows that the foundation of fitrah-based education is the Koran, hadith, ijma' and qiyas. The aim is to strengthen the foundation of faith in children, give birth to people with noble character, give birth to people who always preserve nature and give birth to people whose obsession is the afterlife and whose goal is the approval of Allah. The educational materials are: faith education, moral education, intellectual education, soul education. Some of the challenges from the side of educators and students are lack of attention and awareness about the importance of education, disharmonious relationships between educators and students, lack of understanding and competence, material that accumulates and does not pay attention to the abilities and potential of each child, material that prioritizes the worldly rather than the ukhrawi aspect, lack of digital access and content that is not educational.

**Keywords:** Children, Education, Fitrah, Hadith, Tafsir.

### **Introduction**

Judging from the reality, society often discusses educational institutions in terms of their ability to develop the potential of their students, where moral issues among students have hindered them from developing their own potential (Fadhilah & Wiyani, 2021). The condition of the nation which shows graduate students who are helpless, not independent, and dependent on others shows that our education has not optimally carried out its duties in encouraging students to submit to their nature as caliphs of al-ardh.

Children's education is a very important and urgent part of the educational phase, several scientific studies, both theoretical and empirical, show that the childhood phase is a golden age in the context of education, this is because in this period aspects of children's growth and development have very strategic and permanent value. on the learning development of children to adults (Wati & Amelia, 2021). In essence, children's education starts from strengthening their faith and monotheism, which is called the fitrah of faith. This fitrah is the potential that has been installed in children since they were in the womb and its development starts from the time they are born until the end of their life. The fitrah of faith is the potential that the Prophet

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

mentioned in a hadith that every child is born in a state of fitrah, and it is his parents who make him a Christian, Jew and Magian. This hadith shows that there are deviations from fitrah caused by external factors, one of which is education. So ideal child education is education that pays attention to these aspects of fitrah so that deviations do not occur.

Religious education is currently in the spotlight of society, this is due to the large number of deviations that are not in accordance with religious values and morals among teenagers, which ultimately encourages various community figures to question the religious education system in schools. Followed by the emergence of online and electronic media which broadcast deviant behavior ranging from abuse, drinking alcohol, crystal methamphetamine and free sex to brawls which are very disturbing to society as if adding to the problems of future educational problems which will never be resolved in completing moral development (Lathifah & Dodi Irawan, 2023). As a result of educational errors, children will grow up feeling like they don't know what their purpose in life is, they are confused about their roles and interests, they don't have adequate thinking and logical skills, they don't grow up with maturity and independence and the most important thing is they don't grow up having noble morals and character, even though every parent must know that their children are individuals with great potential who have a destiny that God has determined and entrusted to be educated (Santoso, 2021).

The moral and moral crisis in children also has an impact on the natural crisis. Nature, which should be a comfortable place to live, has experienced a lot of damage due to the lack of awareness among some people of the importance of preserving nature. Education should be a forum for learning and education related to all aspects, including the universe. As Allah made the universe an object of education which has been explained clearly in the Qur'an. However, in reality, there is still a lot of environmental damage. This problem becomes homework for every educator to find a solution, a mandatory task for parents, schools and society. Because basically, the Qur'an and hadith are the solution to every problem, including education. (Palangkey 2023) Basically, the Qur'an, which is a living system, provides an overview of what good education should be like. As in the word of Allah surah al-'Imrân verse 164: *"Indeed, Allah has given grace to the believers when (Allah) sent a Messenger (Muhammad) among them from among themselves, who read to them the verses His verses, purified their (souls), and taught them the Book (Al-Qur'an) and Wisdom (Sunnah), even though previously, they were in clear error."* (QS. Al-'Imran: 164).

Education which involves learning and teaching activities is experiencing development, along with the development of the times, we are in an era that is completely digital and is usually called the digital era. This development touches almost all aspects of human life, especially children who are currently pursuing education. One example can be seen in the fact that we often encounter the use of technology in the implementation of learning, as is done by teachers, lecturers and other educational activists who combine digital in their learning processes. But apart from the positive impact, technology also has a negative impact that is no less significant. This impact is clearly visible in aspects of morals and etiquette in everyday life which are contrary to the morals of life that should exist in society (Jamun, 2018). Not only in society, but the impact affects all groups, including Muslim children, who ignore the morals and values taught by Islam.

So in this dynamic digital era, children can learn without being limited by time and place, the convenience brought by digital makes it easy for children to learn anywhere and anytime, this opportunity should be utilized by educators to provide better education. But apart from that, Islamic values must continue to be considered when using digital, considering technological developments and their etiquette, and education is a need for children in line with increasingly rapid technological developments. Because if you don't pay attention properly, educate properly and don't start from a young age, it will result in deviations from the child's nature and damage to his or her morals and morals. The importance of nature-based children's education is seen from the basic aspects of that education. Nature-based education has an authoritative and accountable foundation and sources, namely the Koran, hadith, ijma' and qiyas. These sources are corroborated by the views of mufassir whose breadth of knowledge is recognized, they are Abu Ja'far Muhammad bin Jajir at-Thabari with his famous book of tafsir, namely *Jâmi' al-Bayân fî tafsîr al-Qur'an*, *Tafsîr Al-Munîr* by Wahbah al-Zuhaili, *Tafsîr al-Jâmi' li Ahkâm al-Qur'an* by Al-Qurthubi.

The fitrah based education referred to by the author is education that is based on strengthening aqidah and Islam in accordance with the meaning of fitrah as explained by Salaf and Khalaf scholars. While there are many opinions in the name of nature-based education in the modern era but are not based on authoritative support, one example is the theory that divides nature into several classifications of nature, which is quoted by Usman in an article citing Hary Santoso's opinion that the classification of nature is divided into several classifications, including the nature of faith, the nature of learning, the nature of sexuality, the nature of talent and others (DP, Ahmad and Palangkey 2023).

In a journal written by Fadhilah and Wiyani entitled Nature-Based Learning Management at Sekar Purbalingga TPA shows the results of research that nature-based learning planning is carried out through the preparation of a curriculum that develops six programs, namely: religious and moral values development program (NAM), development program physical motor skills, cognitive development programs, language development programs, social emotional development programs, and arts development programs. The organization of nature-based learning is carried out by grouping children into classes based on their age. This is done because a child's natural development will also be influenced by age factors (Fadhilah & Wiyani, 2021). This journal also discusses educational management at TPA Sekar Purbalingga and how the teaching and learning process includes human nature values. Meanwhile, the author discusses more specifically the concept of children's education in terms of the nature of the child's age development, both pre-adulthood and puberty age.

One of the journals entitled The Concept of Children's Education in the Al-Qur'an and Hadith discusses children's education and its urgency. Muslimin Hosaini revealed that education is an important factor in maintaining the existence of a civilization. Education begins with educating children from childhood, because children are the next generation of the people and nation. Islam views and pays a large portion of attention to education. This journal also explains educational methods and facilities which are very influential in the formation of children's beliefs and morals, as well as in the formation of knowledge, mental and social development (Muslimin & Hosaini, 2019).

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

Discussions about the concept of nature-based education were also discussed in previous studies, but it was still lacking in basing the concept on an authoritative and strong foundation, namely the verses of the Qur'an and al-Hadith as well as the interpretations of the commentators. Some of the findings were not agreed with by the author, so the author tried to explore and analyze verses related to fitrah, combining them with hadiths and opinions of Ulama. One example is the opinion regarding the classification of nature, which groups nature into several meanings and parts, then separates the nature of faith, which according to the author, these natures are the result of the development of the nature of faith. Fitrah, which is essentially the potential for faith possessed by humans, is then educated and developed in the direction it should be so that other natures are born. The previous studies reviewed by the author all discussed education in general, and some of them discussed early childhood education, apart from that, some of them also discussed education from the perspective of the Qur'an, but they did not specialize in the study of interpretation. natural verses. Other research discusses education in the digital era, but the author has not found any discussion about the concept of nature-based children's education in the digital era.

Looking at the current reality, one of the solutions offered by the author to treat educational problems and to avoid these deviations is nature-based education. So that the discussion can be appropriate to current educational needs, through this dissertation, the author will explain The Concept of Fitrah and Fitrah-Based Children's Education in the Perspective of the Al-Qur'an and Hadith in the Digital Era.

### **Research method**

This research is qualitative research with library research in which data collection techniques emphasize aspects of text analysis and study, carried out by collecting literature related to research material, in the form of books, magazines, articles or opinions. The object of this research is the verses of the Qur'an and their interpretations, hadiths and syarah as well as the opinions of scholars regarding the issues discussed, therefore this research uses the Maudhui interpretation and tahlili interpretation methods. Meanwhile, the processing method is by collecting various written works in various literature that are relevant to the research objectives. The data collection method used is by collecting various references in the form of books, magazines, articles that are relevant to the research being conducted.

The data collection technique is carried out by collecting references which are divided into two categories, namely primary references are primary books in this research, Tafsir Al-Munîr by Wahbah al-Zuhaili, Tafsir al-Jâmi' li Ahkâm al-Qur'an by Al-Qurthubi, Tafsir Jami' al-Bayan fi Tafsir al-Qur' an work by Muhammad bin Jarir at-Thabari, Tafsîr al-Maraghi by Ahmad bin Musthafa al-Maraghi and secondary references are supporting references, namely various information and data that are closely related to the research object, both from other tafsir and hadith books, books related to children's education, scientific articles and other secondary references. The data that has been collected is then studied in depth and then analyzed using the content analysis method. After getting the desired results, they are then arranged into themes that are appropriate to the discussion and the data collected will be selected which will answer the problems in this discussion.

## **Result and Discussion**

### **The Concept of Children's Education in an Islamic Perspective**

Indonesia pays considerable attention to the fulfillment of children's rights, especially in terms of obtaining education, which has been shown in the ratification agreement on the Convention on the Rights of the Child in Article 28 paragraph 1 which reads, "Participating countries recognize the right of children to education and to receive equal opportunities, including getting free basic education. The results of this convention were strengthened by the participation of the Indonesian government in agreeing to the Dakkar Declaration in 2000 concerning Education for All programs and strategies or education for all (Syafri Siregar, 2017). In the Islamic context, the term education refers to the terms al-Tarbiyah, Ta'dîb and al-Ta'lîm. However, of the three terms, the most popular one used is the term Al-Tarbiyah, and the terms al-Ta'dîb and al-Ta'lîm are rarely used.

Apart from the meaning of the three terms education, experts have tried to express and formulate the meaning of Islamic education, some of the experts' opinions are: Al-Ashfahâni stated that education is an effort to develop and actualize the potential of students (Mujib & Mudzakir, 2006). Al-Qardhâwi said that Islamic education is education for the whole person, Islamic education is a process of educating every side of the human being, his mind and heart, physical and spiritual as well as morals and skills. Because Islamic education is a process to prepare humans to carry out their role as servants of Allah better in conditions of peace and war and prepare them to face society with all its good and evil, sweet and bitter (Qordhowi al, 1980).

Children's education in Islam is the same as Islamic education in general, where Islamic education is a process that takes place continuously and starts from when humans are in the womb, from childhood to old age. Some of the definitions above show that Islamic education is a system in which a child is educated and directed in accordance with Islamic ideology, with conscious efforts to guide growth and development according to the nature and potential of each child towards the maximum. Meanwhile, Ibnu Khaldun formulated that the goals of Islam are divided into two types, the first is the goal which is oriented towards Islam, namely forming a servant to carry out obligations to Allah. Second, the worldly oriented goal is to form humans who are able to face all life in a more decent and beneficial way for other people (Zaim, 2019).

So early age or childhood is the best phase to start education, started by parents who hold a big responsibility towards their children to direct them so they don't get lost on this earth. From 'Abdullah bin 'Umar radhiyallahu 'anhu, the Prophet sallallaahu 'alaihi wa sallam said: "Each of you is a leader and will be held accountable for those he leads. Amir (head of state), he is the leader of humanity in general, and he will be held accountable for them. A husband in the family is the leader and will be held responsible for them. A wife is the leader in her husband's household and over her children, and she will be held responsible for them. A servant is the leader in the affairs of his master's property, he will be held accountable for it. Know that each of you is a leader and each of you will be held accountable for who he leads." (HR. Al-Bukhâri from Abdullah bin 'Umar).

### **The Goals of Children's Education in an Islamic Perspective**

Children's education in Islam has a very noble goal, not only the benefits felt by children, but also the benefits returned to educators, parents and society. As for the purpose of

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

children's education, M. Natsir said that servitude to Allah, which is the aim of life and the aim of education, is not a servitude that brings benefits to those who are worshiped, but rather a servitude that brings happiness to those who worship, a servitude that gives strength to those who serve themselves. The person who devotes himself, all spiritually and physically, to Allah for his own victory in the broadest sense, that is the goal of humans in the world (Nabila, 2021). Children's education in Islam cannot be separated from the objectives of Islamic education in general, the two are interrelated and complement each other, where the objectives of Islamic education refer more to the objectives of human education in all phases of life, especially in the adult phase, it is hoped that Islamic education will be able to provide results. and the value of the educational process that students go through from an early age.

One of the worldly blessings that Allah gives to humans is children. Allah describes them in the Qur'an with the words jewelry, jewelry that is given as a test and slander and will be asked to answer for it later in the afterlife. So every parent should pay attention to how he looks after the jewelry from Allah. Allah says in the Qur'an surah al-Kahf, verse 46: "Wealth and children are the ornaments of worldly life, but continuous good deeds are better for the reward with your Lord and are better for hope." (QS. Al-Kahf: 46). Moehammad Isa Soelaeman in Amirulloh Syarbini stated that the family must act as a protector and educator of family members, as a liaison with the community, as a fulfillment of their economic needs, as a guide in their religious life, as an organizer of family recreation, and as a creator of a safe and comfortable atmosphere for everyone. family members (Syarbini, 2016).

### **Fitrah in the Qur'an and Hadith**

The word fitrah in the Qur'an in various forms of wazan is repeated twenty times. All of these words, if classified, are present in the form of fi'il madhi, which is repeated eight times, namely in Surah al-An'âm [6]: 79, al-Rûm [30]: 30, Hûd [11]: 51, Yâsin [36]: 22, al-Zuhruf [43]: 27, Taha [20]: 72, al-Isrâ' [17]: 51, al-Anbiyâ [21]: 56. Then in the form of fi'il mudhari it is repeated twice namely in Surah Maryam [9]: 90 and al-Shûra [42]: 11, while in the form of isim fail it is repeated six times, namely in surah al-An'âm [6]: 14, Ibrahîm [14]: 14, Yusuf [12]: 101, saba' [35]: 1, al-Zumar [39]: 46, and the rest is found in surah al-Rûm [30]: 30, al-Mulk [67]: 3, al-Infithar [82]: 1, al-Muzammil [73]: 18.2 (Abdul Baqy, 1996).

Surah Hud, verse 51: "*O my people! I do not ask you for compensation for this (my call). My reward is only from Allah who created me. Don't you understand?*". Al-Marâghi in his interpretation explains that this verse tells about the Prophet Hud who was accused by his people of having personal intentions and wanting worldly benefits when inviting them to believe in Allah. Prophet Hud answered that he did not take advantage of the world's benefits because the reward that Allah promised was greater, Allah who created it in a state of fitrah (faith) based on straight beliefs, namely the oneness of Allah (Marâghi al, 1946). In surah Ar-Rum verse 30: Allah says: "*(according to) Allah's nature because He has created humans according to that (fitrah). There is no change in God's creation. (That is) the straight religion, but most people do not know,*"

Al-Râzi in his interpretation explains that this verse contains a command to the Messenger of Allah to turn his face towards straight religion. The use of the word face (wajhaka) here means the whole and not just the face. The meaning of ad-din al-hanif is the

straight religion of Islam, which means turn your face away from the polytheists and face the straight religion, this straight religion is what is meant by fitrah (fitrathallahi). The Messenger of Allah was ordered to free his heart from everything that was contrary to nature, the nature of which Allah had asked him to testify (Râzi al, 1420). In Tafsîr al-Munîr, Wahbah al-Zuhaili explains that this verse contains the sentence monotheism and belief only in Allah Ta'ala. Where Allah ordered the Prophet Muhammad sallallahu 'alaihi wasallam to follow Allah's straight and pure religion, namely Islam, which Allah has shown His guidance through this religion, then when the truth of the aqidah is clear which is supported by postulates, then indeed everything that contains Shirk is falsehood (Zuhaili al. W, 1418).

Fitrah according to Ibn Athiyyah is a state or condition of creation that exists within a child, which has been prepared by Allah so that he is able to distinguish Allah's creations and know God, the Shari'ah, and have faith in Him. However, this nature will receive influences from outside the human being (Athiyah, 1422). Meanwhile, fiqh and nazhar experts argue that fitrah is the creation of humans who are created in a state of knowing who God is when they reach a period of knowledge about that. This is to differentiate between the creation of humans and the creation of animals which did not have a period of knowledge about this. Those who think like this deny the potential for faith or disbelief that a person carries when they are born, because they are created in a pure state without the potential for faith or the potential for disbelief, because faith and disbelief are visible when they are mumayyiz (Thabari, 2000).

Apart from the Qur'an, the word fitrah is also mentioned in the hadiths of the Prophet, including the hadith narrated by Abu Hurairah *"From Abu Hurairah r.a. he said, Rasulullah SAW said: no child is born except in a state of fitrah, but it is his parents who make him a Jew, Christian or Magian, just as livestock give birth to livestock without defects. Do you feel that livestock will have their ears cut off (for example)?"* Then Abu Hurairah said: *"(remain in) the nature of Allah who has created humans according to that nature. There is no change in the nature of Allah."* (Q.S. Ar-Rum/30: 30). (HR. Al-Bukhâri, Muslim and Ahmad from Abu Hurairah) (Hanbal, 2001).

Ibn Hajar al-Asqalâni explained that the Salaf have different opinions about the meaning of fitrah, and the most famous opinion is the opinion that says that the meaning of fitrah is Islam. Ibn 'Abdil Bar said that this meaning is already known among the Salaf, as is the meaning of fitrah in surah ar -Rûm verse 30 which means Islam (Asqolâni al, 1379). Then the hadith *"From Abdullah bin Mas'ud r.a, he said: "When we were with Rasulullah shallallahu 'alaihi wa sallam on a journey, we heard someone say: (ALLAHU AKBAR ALLAHU AKBAR), then Nabiyullah shallallahu 'alaihi wa sallam said: " He is above fitrah (purity)." The person said: (ASYHADU ALLAILAHA ILLALLAH), Nabiyullah shallallahu 'alaihi wa sallam said: "He is safe from hell." He said: Then we rushed to him, it turned out he was a livestock owner and when the prayer time had come he was giving the call to prayer."* (HR. Ahmad from Abdullah Ibn Masud).

Fitrah according to Ibnu Khaldun in the hadith about every child being born in a state of fitrah is a potential created by Allah to equip humans to be ready to receive guidance from their Lord when they have reached the conditions for their ability to receive that guidance. This can be seen from how he expresses his life in the external environment in which he lives, and in this state of nature, it is what will make him a human being who accepts truth and goodness more easily than evil, but if he is tainted by negative influences then this nature will be damaged

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

(Khalidun, 2005). Ibn Qayyim's opinion is that fitrah is the result of creation, while fathara is the verb, namely creating. Meanwhile, according to the hadith narrated by Ibn 'Abbâs, fitrah is the beginning of human creation, because the lafadz fitrah is never stated in the Qur'an in its context. , apart from those related to humans (Islam et al., 2018).Click or tap here to enter text.

### **The Concept of Children's Education Based on Fitrah from an Islamic Perspective**

The concept of fitrah has a broad domain which includes the nature of fitrah, the factors that influence it both internally and externally, both negative and positive factors, as well as the development process that will give birth to people who believe and are devout. This process is known as education, nature that is given a touch of education so that it can process and develop in the direction it should. So in this discussion, the author will discuss the relationship between nature and children's education, which includes the foundations, objectives, materials and methods of education. Nature-based children's education does not stand alone without a clear foundation. However, the basis and source are clear and can be verified. Fitrah-based children's education departs from two strong sources of Islamic teachings and their authenticity is guaranteed, namely the Al-Qur'an and Hadith.

So the foundation of nature-based education refers to the foundation recognized by Islam. As stated by Abu Zahrah in his book *Ushûl al-Fiqh*, there are many syar'i postulates, some of which are agreed upon by the authorities (*muttafaq 'alaiha*) and others are disputed. There are four agreed arguments, namely the Qur'an, Sunnah, *ijma'*, and *qiyas*. Meanwhile, the disputed propositions are the al-Shahâbi school, *istihsân*, *mashlahah*, and *saddu al-zarâ'i'*, '*urf*, *istishâb*, and *syar' man qablana* (Zahrah, 1956). Nature-based children's education has a strong and authoritative foundation, namely the Al-Qur'an, Hadith, *Ijma'* and *Qiyas*.

The relationship between fitrah and education can be seen in the hadith of the Prophet, *"From al-Barrâ' ibn 'Âzib ra, that the Prophet Muhammad SAW said: "When you want to sleep, perform ablution first, like your ablution for prayer, then lie down on your right hip and recite the prayer. this (prayer before bed). In this hadith, the Prophet SAW also said, and if you die that night then you will be in a state of fitrah, and make that prayer the end of all your words."* (HR. Al-Bukhârî & Muslim from al-Barro' ibn 'Â'zib). The word fitrah in this hadith can be understood to mean Islam and monotheism, because many hadiths confirm that whoever makes the sentence *laa ilaha illallah* the end of his utterances on earth will enter heaven.

One of the foundations and sources of Islamic law whose authority is recognized is the *ijma'* of the ulama. Nature-based children's education has received legality from the opinion of authoritative ulama. In fact, the majority of ulama are of the opinion that fitrah, which means Islam and monotheism, needs to be developed through education. Because if a child does not receive an education that is in accordance with his nature then he will be influenced by evil and will result in a deviation from that nature. This can be seen from two sides, the first is that all ulama call for worship and monotheism only to Allah which is human nature, and the second is that all ulama call for us to stay away from all actions that can lead to error and shirk, which will destroys human nature.

Fitrah-based education has a clear foundation from the texts of the Koran and texts from the hadith and *ijma'* ulama, so in this case there is no need for *qiyas* arguments to strengthen it. However, nature-based education in the digital era with the use of technology, educational



media and technology-related methods requires arguments from qiyas to strengthen it. Therefore, nature-based children's education with media and methods related to digital and technology is recognized for its capabilities based on qiyas arguments with texts from the Koran regarding the command to study and seek knowledge in general, and the command to always try to find ways to get closer to Allah. As in surah al-Mâidah verse 35: *"O you who believe! Fear Allah and look for wasilah (path) to get closer to Him, and strive (struggle) in His path, so that you will be successful."* (QS. Al-Mâidah: 35).

### **Fitrah-Based Children's Education Goals**

In fitrah-based education there are noble goals, Allah and His Messenger were late in mentioning these goals both explicitly and implicitly. In surah ar-Rum verse 30, Rasulullah is commanded to always turn his face towards ad-din al-qayyim, namely the religion of Islam, istiqamah with belief and faith in Allah and to sincerely worship only Allah, while in the hadith of Rasulullah it is explained that human nature has the potential to deviate if not properly educated, this deviation is caused by environmental factors, including education. So, the Prophet implicitly advised us to give every child an education that can support the development of their nature well, an education that keeps children away from deviation and bad influences.

Quoted by Hasan Asari, Islamic education is a series of processes to empower humans towards maturity, both intellectually, mentally and morally so that humans are able to realize the purpose of their creation as caliphs on earth and as servants of Allah to worship Him. Thus, education functions to prepare generations with abilities and expertise so that they are ready to enter society (Subhi, 2021). In several verses and hadiths mentioned in the previous chapter, this means that nature is not limited to being present in children from birth, but that nature should accompany humans at all times and throughout their life journey, up to the time of separation from the world. The Prophet gave the key, the way for every believer to live and die in a state of fitrah, according to what is in the hadith above, namely complete surrender to Allah, belief in the one and only Allah and faith in Him, His books and His Prophet is the way to reach that level.

However, all these processes cannot immediately be realized without education and education starts from an early age. Therefore, the aim of nature-based children's education is to give birth to people who believe, grow and develop according to their nature (faith potential) and die in a state of nature, in other words the purpose of nature-based children's education is to achieve husnul hayah and husnul khatimah. Nature-based education aims to realize the purpose for which humans were created throughout their lives, starting from an early age before children reach the adulthood. Which if this period is neglected it will have a bad impact on the future.

Nature-based children's education aims to strengthen the foundation of faith in children, the relationship between faith and human nature is beyond doubt, both are interdependent and related to each other, nature is the human potential to accept the path of goodness with faith in oneself as a human being. Apart from that, it is the Al-Qur'an and hadith as the nature of al-munazza that are used as controls and guides for the potential of this faith because the Al-Quran and hadith definitely contain various issues of faith that need to be elaborated from an educational perspective. The urgency of faith that needs to be grown and directed within the framework of education is an absolute necessity so that the education system produces children

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

and students who have the stability of belief and faith (Sillakhudin, 2019). Nature-based education goes hand in hand with faith education, because the duty of believers is to always walk in goodness and be part of those who do good so as to achieve goodness in this world and the hereafter, and this is the highest goal of nature-based education itself. Nature-based education develops basic human potential, one of which is the potential for faith, directing them to the right path, educating children to become individuals who are ready to carry out their role as caliphs on earth, then leading them to true happiness.

The next goal is to give birth to human beings with noble morals, the nature of faith, the nature of religion and are happy with the goodness that is in every child. If they are cared for with good education, they will give birth to people who have good morals, care about others and continue to strive to be the best human beings. by spreading many benefits in the environment he lives in. Therefore, moral education must be in line with nature-based education, the foundations and systems must be in harmony with the aim of human creation. To avoid an increasing moral crisis, an overhaul of the education system is needed so that it switches to a system that is appropriate to human growth and development and in accordance with its basic potential. Allah provides the potential for faith, the potential to enjoy goodness and various talents so that they can be directed and developed, so that one day they will bear noble morals that will lead them to the desired educational goals.

Meanwhile, the reality we are currently facing is that the moral crisis is a comprehensive problem in every place, the rapid current of development of the times, the influence of globalization is very influential in the lives and actions of the nation's next generation. In circumstances like this, children really need moral resilience so as not to adopt negative behaviors that come from various corners. Looking at the current reality, the mass media is more dominant as an example and role model for children without filtering the good, the bad, the positive and the negative, even though the mass media does not all have a positive impact, in fact it often has a greater negative impact which makes them far from noble morals. and religious values (Isnaini, 2021).

The aim of nature-based children's education is to produce humans who always conserve nature. There are eight hundred verses talking about the universe in the Qur'an, showing how important the position of nature is, which is a place for human existence, a place to take shelter and continue their life and a place where humans act as caliphs who are entrusted with protecting and preserving it. Apart from providing a place for humans, Allah also provides natural resources as provisions to fulfill their life needs which need to be developed, grown and maintained. However, what is happening now is not in accordance with the instructions of the Koran which opposes natural destruction. In the process of utilizing and processing natural resources, humans blindly explore and exploit nature excessively without paying attention to environmental conservation, resulting in environmental damage on land, air and sea which brings losses to humans themselves. The global world is currently facing a serious problem that determines the survival of humanity and the universe, namely the environmental crisis (Nurhayati, 2018).

Fitrah-based children's education will give birth to humans whose obsession is the afterlife and whose goal is Allah's approval. Nature-based children's education must be built on the basis of faith, in order to foster a correct understanding in children about the purpose of

life and where the journey ends. Correct understanding must be in accordance with the Islamic worldview because every child will grow up to be a mature human, whereas humans will think and act in accordance with the worldview they have. So children's education must proceed according to their nature, in order to produce the right educational experience, where personal experiences, various types of culture, environment and personal reflection shape a person's world view and influence how he views and interprets the world around him and influences his thought patterns and behavior. In nature-based children's education, an Islamic worldview must be cultivated from an early age so that the mission of Islamic education is not just material orientation. However, Islamic education has a role in making humans aware of their position and function, teaching that humans are servants who have the obligation to serve Allah the Khaliq, so that the commands and prohibitions become absolute instructions that must be obeyed.

*From Anas bin Mâlik radhiyallahu anhu that Rasulullah shallallahu 'alaihi wasallam said, "Whoever makes the afterlife something he pursues, then Allah will make wealth in his heart and gather his affairs, the world will come to him when the world needs him. "But whoever makes the world something that he pursues, then Allah will make poverty before his eyes, then he will arrange his affairs and he will not get the world except what has been destined for him" (HR. Tirmidhi from Anas Ibn Mâlik). The aim of nature-based children's education includes three aspects, namely strengthening aqidah, noble morals, preserving nature and strengthening the Islamic worldview in children, by empowering all the potential that children have, so that they grow fully and develop according to their nature. All these aspects are not limited to a certain time and era, but will continue along with the era in which children grow and live.*

Currently, children live in the digital era, an era where technological developments are increasingly rapid and consistent, and have an impact on everyday life. Children grow up with rapidly developing technology, from television to computers, smartphones and digital tablet devices with various applications. This development from the perspective of nature-based children's education has implications for every aspect of education, including the aim that technological developments are signs of God's greatness which should further strengthen the nature of faith in students.

### **Fitrah-Based Children's Education Materials and Methods**

Then look back at the verses and hadiths as well as the opinions of the ulama regarding the nature of fitrah, its implications and applications in the world of education, which in essence these arguments show that this nature pays attention to various aspects of life, namely about human existence, the potential for monotheism and religion, about creation. humans, the creation of the universe, human nature which always tends towards truth and other potentials that exist within humans, all of which are objects of discussion that need to be the basis for nature-based children's education material. Based on the points above, nature-based children's education material can be formulated into the following educational aspects:

Faith education that is in line with the meaning of nature, namely the potential for faith, monotheism and the Islamic religion. Faith education is a very basic and urgent educational material for children at all stages of their development. The nature of faith that children have

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

been carrying since birth and develops along with their growth, the nature of faith that Allah mentioned in the Qur'an that every human being has been asked to bear witness since in the womb, so faith education actually begins in the womb, as in surah al- A'raf verses 172-174: *"And (remember) when your Lord brought out from the sulbi (spine) the descendants of Adam their descendants and Allah took testimony against their spirits (while saying), "Am I not your Lord?" They answered, "Yes (You are our Lord), we testify." (We did that) so that on the Day of Resurrection you would not say, "Indeed, at that time we were heedless of this." Or so that you do not say, "Indeed, our ancestors associated partners with God long ago, while we are the descendants who (came) after them. So will You destroy us because of the deeds of the (former) people who went astray?" "And thus We explained the verses, so that they would return (to the truth)." (QS. Al-A'râf: 172-174).*

Imam al-Ghazâli emphasized the importance of instilling faith education material in children from the beginning of their growth period, and the importance of mentally reciting children's beliefs with the shahada so that they memorize them. Understanding and meaning will develop as the child grows, starting with memorizing, then understanding, then believing and practicing. This is a gift from Allah that a child's heart can easily believe without needing proof and explanation first (Ghozali al, 1432).

Fitrah-based children's education is also closely related to moral education, human nature which is the potential for faith and the potential for Islamic religion is the basis and main source of the birth of noble morals in children, the natural tendency towards goodness will facilitate the application of noble morals in children's lives and if a child's nature is still directed towards goodness, it will continue to produce good potential in the form of noble character. Moral education material is part of nature-based children's education material because good morals are a big part of husnul hayah which is the goal of nature-based children's education. By providing moral education, it will be easier for children to live their lives well, be able to become human beings with individuals who are devoted to Allah, and become servants whose quality of worship and trust as caliphs on earth are carried out as well as possible.

According to Muhammad Abdullah Darrâz, the concept of the scope of morals is very broad because it covers all aspects of human life, starting from hablun minallâh or human relationships with Allah to hablun minannas or human relationships with fellow humans themselves. He divided this concept into five parts, namely: personal morals (al-akhlâq al-fardiyyah), family morals (al-akhlâq al-usariyyah), social morals (al-akhlâq al-ijtimâ'iyyah), state morals (al-akhlâq al-daulah), religious morals (al-akhlâq al-dīniyyah) (Darrâz, 1973). Al-Mawardi in his book Nashiha al-Muluk explains that an open mind is obtained from good manners, then praiseworthy habits and character are obtained, good habits will give birth to good deeds, good deeds will lead to Allah's pleasure and vice versa (Mawardi al, 1983). This is how the salafushshalih teach noble morals to their children in order to give birth to good habits in order to gain the pleasure of Allah SWT.

Included in moral education material is moral education in relationships with the opposite sex, of which sex education is a part. This aims to teach children about halal and haram in the scope of social interaction with society in general and the opposite sex in particular. This education starts from the family, for example the etiquette of asking permission

when entering one's parents' room, the boundaries of the intimate parts, material about who is a mahram and non-mahram and knowledge about Sharia laws related to sex education such as sexual deviation and its solutions in society. This material starts gradually and progresses according to the child's age and development. Sex education is nothing more than the delivery of information regarding recognizing the names and functions of body parts, understanding gender differences, explaining relationship behavior and sexual intimacy, as well as knowledge about the values and norms that exist in society relating to gender (Alucyana et al., 2020)

### **Implementation Of Nature-Based Children's Education In The Digital Era**

Children's need for moral education is felt today, in an era where technology is developing rapidly, and children will be part of that development. One of the negative impacts of technology that is able to bring those who are far closer and distance those who are near, is excessive use of cellphones, broadcasts on social media that are not educational and even poison children's mental and morals, comments that bully and many more, and all of this requires educators to be more aggressive in providing moral education to children. In addition to the obstacles above, there are a number of problems faced by our education, including the management of education in the past which put too much emphasis on the cognitive dimension and ignored other dimensions, in fact giving birth to Indonesian people with split personalities (Imamah et al., 2023). Although it cannot be denied, the positive impacts provided by technological developments are also numerous, so children need direction and attention to be wise in responding to these developments.

Technology education in moral education focuses on the use of technology in accordance with Islamic principles and full of responsibility. This helps the development of children's nature such as morals in using technology by using it for things that are useful and understanding the impact of misuse of technology on themselves and society, Digitalization has an impact on all aspects of life humans, changes in mindset and lifestyle cannot avoided. One problem that is very worrying is the emergence of various types of social media that can be destructive morals. Moral education is very important and mandatory get top priority for parents to do at home and as educators at school (Suhartono & Rahma Yulieta, 2019). The use of technology to preach and study Islam, such as spreading messages containing Islamic preaching, the use of technology by teaching children to maintain their privacy and security by filtering things that are not suitable for public consumption.

Fitrah-based children's education methods are almost the same as educational methods in general, namely lecture methods, advice, habituation method, the method of reward and punishment (Hidayah, 2022), experiments, simulations and halaqah. For each method mentioned above, technological media can play an active role and can be used in various children's educational activities. The nature-based child education method with digital empowerment can be applied in several ways, namely: education using Islamic applications (Hasnida & Adrian, 2024), education using Islamic learning videos, education using websites, ebooks and Islamic articles, distance learning via online, empowering forums and discussion groups around education, providing Islamic games.

Apart from that, technology-based education is increasingly developing, right down to the implementation of learning. We often encounter in everyday life the use of technology in the world of education. The application of technology in learning activities is marked by the

## **Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

presence of e-learning with all its variations and different levels. All of these media become facilitators of change in learning delivered through digital and electronic tools, such as: audio/video, interactive TV, compact disc (CD), and the internet (Jamun and Maryono 2016).

Then technological education is also included in the development of children's nature, where the process helps empower human intelligence, such as using technology to develop children's creativity and talents, creating new innovations, technological education for children's health, for example the use of applications that help children do sports, regulate patterns. eating and managing stress. Thus, education must strive for the growth of all human potential, both spiritual, intellectual, imaginative, physical, scientific and linguistic, both individually and in groups, and encourage the growth of all these aspects in order to achieve goodness and perfection (Nata 2010).

### **Conclusion**

The concept of fitrah-based children's education has a broad domain and is related to the educational process which includes the foundation, objectives, materials and methods used in fitrah-based children's education. The foundation of fitrah-based education refers to the foundation of muttafaq 'alaih, namely the Koran, hadith, ijma' and qiyas. The aim is to strengthen the foundation of faith in children, give birth to people with noble character, give birth to people who always preserve nature and give birth to people whose obsession is the afterlife and whose goal is the approval of Allah.

The educational materials are: faith education which includes monotheism education, worship and learning the Qur'an and hadith, moral education which includes morals towards Allah, the Messenger of Allah, family, society and technology, intellectual education which includes the obligation to study, science education, talent, economics and technology, mental education which includes Islamic psychology. Meanwhile, nature-based children's education methods are lecture, discussion, field trip, question and answer, reward and punishment, experiments, simulation and halaqah methods.

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**Fitrah and Fitrah-Based Children's Education Concept in the Digital Era...:- Rezki Sulfitri Amir, Didin Hafidhuddin, Hasbi Indra, Adian Husaini**

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